



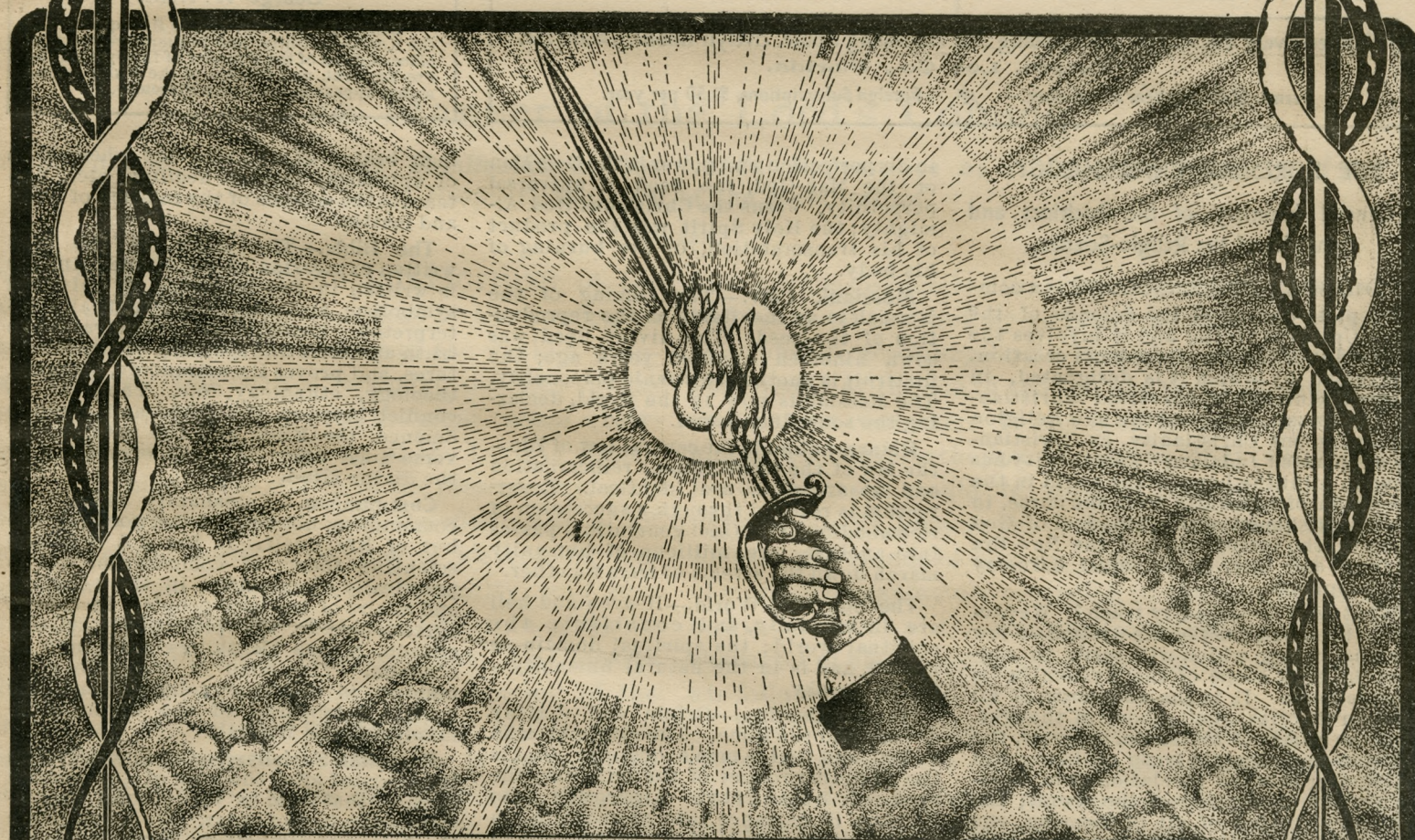
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XIX.

ESTERO, FLA., OCTOBER 31, 1905.

NUMBER 21



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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

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BRIEF DIRECTORY

—of—
The KORESHAN UNITY,
Estero, Lee Co., Fla.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xix. No. 21.

ESTERO, FLA., OCTOBER 31, 1905. A. K. 66.

Whole No. 630

The Manner of the Lord's Coming.

The Science of the Messianic Manifestation; the Lord's Appearance as a Man; the Presence of the Prophet; the Law of the Restoration.

KORESH.

ONE OF THE SETTLED CONVICTIONS of the Christian church has been that of the coming of the Lord some time in the history of the world's progress. However, this belief is becoming obsolete in the church generally, to which even the most casual observation will testify. The coming of the Lord is associated, in the mind of the church of the present day, with the idea of a general catastrophe, the winding up of all the affairs of the world. The time of his coming has been an uncertain or an unknown quantity, and consequently the mind of the average Christian gives to the period an indefinite postponement. The masses of Christian believers do not desire the coming of the Lord; hence, any allusion to the subject by one desirous of the consummation of the age is regarded as visionary. The science of the movements of the sun, moon, planets, and the constellations, in their relation to the affairs of men, determines times, seasons, days, and years; and these signs, when correctly read, indicate the periods of ages and dispensations, and the anthropotic character of the terminations of the cycles in their courses.

Before the Lord left the visible world he made the declaration that he would leave them; and as a matter of consolation he assured them that he would come again. He gave them the assurance that he would not only come again quickly, but that he would come again at the end of the dispensation. The fulfilment of the first prediction was in the operation of the Holy Spirit, which was the substance of the Lord's body, dissolved that the Disciples might appropriate it, thus

fulfilling the declaration that his body should be eaten, and his blood be drunk by as many as believed in his Messiahship, according to the laws of a genuine faith. His coming at the end of the age was to be of another and distinct character. It has been a common belief among so called orthodox Christians, that when the Lord comes he would be seen to descend from the physical clouds, because the Scriptures say that he will come in the clouds of heaven. The advent of the Son of man will consummate according to the laws of order, and in fulfilment of the Scriptures comporting with the character of his disappearance from among his immediate followers.

Upon the alchemist's crucible was the sign of the cross, to indicate the office of the alchemical vessel in which the commingling of metallic substances and their transmutation were effected. The sign of the cross with the Christian church is the symbolic indication of the great truth that the interblending of the spirit of the Almighty with the spirit of the humanity accomplishes the resolution of these two manifestations of the active forces of being, in the crucible of that fellowship and unity which must ultimately transpose the life of man to the regenerated life of the Sons of God. The crucifixion of the Christ upon two sticks of wood was the symbol of the conjunction of the divine Spirit with the natural spirit of the human race, the blending of supernature with the nature of mankind, whom the Christ came to reclaim and resurrect.

How Did the Lord Depart from the World?

To comprehend the character of the coming of the

Son of man, one must comprehend the science of his departure from the world at the time of his translation in the presence of his Apostles. This cannot be understood without a knowledge of the science of the higher alchemy. That the world was in some way to appropriate the flesh and blood of the Son of God there can be no question, with any one who believes the declarations of the Holy Writ. "My flesh must be eaten, and my blood must be drunk, or there can be no life to the world." "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." Can there be any doubt in the genuine Christian's heart, of the truth of this emphatic declaration of the Lord? There can be no question of the fact that the life of the Lord was to be appropriated by the early church.

The science of the Lord's appropriation by the church, then, is the question to be rationally considered. That the Lord left the world by translation or theocrasis after his resurrection from the tomb of Joseph, is a recorded fact which no Christian pretends to deny. Let us examine this fact from a rational point of view, eliminating from the mind every preconceived opinion derived from the teachings of the church after its declension, during the medieval ages of its career. In opposition to the declaration that the Lord was eaten by his church, the ordinary Christian will declare that the Lord ascended into heaven, disappearing in the clouds of heaven, whence he will return at the appointed time.

One of the great difficulties of the church, with its doctors of divinity and its theologians, is that it upholds its various doctrines by pitting one statement of Scripture against another; as if one statement which seems to conflict with another would necessarily neutralize the statement opposed. No statement of the Bible apparently conflicting with another will neutralize or modify the truth of any declaration of the Scriptures. The Lord was eaten. We need not attempt to disprove it by the introduction of any other passage of the Bible. If the Lord was eaten by his Disciples the question arises, how was that process accomplished? This is the question to be considered and answered. How was the Lord's body and blood appropriated by his church? Can this question be answered in a scientific manner? There is a scientific answer, and Koreshan Science is the only analysis of this hitherto unrevealed mystery of the Lord's going and coming. "I am come to send fire on the earth, and what will I, if it be already kindled?" The fire which the Lord came to set was kindled in his person, and resulted in the dissolution of his bodily form in his translation, which reduced the material substance to the solution of the personality into what was afterward known as the Holy Spirit.

That the Father in the Lord was one with him, and

that he and the "Holy Ghost" were one and the same, the testimony of the Scriptures fully confirms. The Holy Spirit was the substance of the body of the Christ. It was impossible for the Disciples of the Lord to appropriate his flesh and blood, except it were possible by some process to convert that material substance to a spiritual force, which could be absorbed and thus appropriated. The law of transmutation, represented by the cross of the Christ, involved the principle of such a possibility. The conversion of the material of the body of the Lord to the spiritual substance which was neither material nor natural, made it possible for the Disciples to absorb, or what is the same, to eat that body. The "Holy Ghost" was the seminal essence of the Almighty God; and the dissemination of this spiritual essence to its receptacles, the wills of those who received it, constituted the sowing of the Word in the mental hearts, the affectional centers, of the soil in which the Word was sown.

The Humanity of the Promised Seed.

The promised Seed, the Son of man, came into the world as the seed of Deity. He came into the world to be planted in the race; the process of regeneration could not be accomplished by any other means. Regeneration means reproduction; and as it is the purpose of the Almighty to create the Sons of God, the process of regeneration must necessarily be the result of the planting of the generated Son in the proper soil, that this soil should reproduce the many Sons of God. "But as many as received him, to them gave he power to become the Sons of God." The ultimate of the progressive humanity is their evolution into Godhood, to become the offspring of the universe, to become the Sons of God. For this reason the Lord, the Christ of God, came by *generation* to insure to the world the fulfilment of *regeneration*.

There are some people in the world who are looking for the coming of the Son of man; some are interested in the fulfilment of the Scriptures, and imagine that because they desire the Lord's coming, they must necessarily constitute the ones who are to meet him when he appears. There were many Jews looking for the Messiah when he came into the world nineteen hundred years ago; many who were as earnest as the Adventists of today, but who, because he did not come as they expected, rejected him; for he came to his own and his own received him not. So will it be now in his advent, because those who look for him have falsely determined in their own hearts the manner of his coming.

The Lord will not come in the physical clouds, because he did not go into the physical clouds in his departure; he was eaten or absorbed—appropriated. He could not have been true and not have departed through the alchemical process of being eaten by his

church. The Lord was the focal point of two distinct and opposing spiritual powers. He constituted the polar point or head of those who loved him, and their spiritual desires accomplished their polarization in his personality. The hatred of those who despised his claims and his life was also focalized in him; and the union of these opposing powers, together with his own purposes and desires, effected the kindling of that fire which he declared he came to send. "I am come to send fire on the earth, and what will I, if it be already kindled." It kindled into the alchemical combustion of his body, and converted that personal form to the Spirit to which it was reduced for the purpose of entering the forms of such as received him. This was the mighty rushing wind which the Disciples of the Lord heard when, in that upper chamber, they awaited the manifestation of his spiritual coming. When the Spirit had taken possession of them, they became the temple of the "Holy Ghost;" they were then the temple of God; they were the tabernacle of God, because God had entered in and taken up his abode in them.

When man becomes righteous he is God's holy temple, because God is in the generation of the righteous. Now then, some people (and they are legion) vainly imagine that God has a natural temple somewhere in the physical heavens, distinct from the human temple, which is his only habitation. God dwells in the man of righteous perfection; he has no other place of abode, but this cannot be known by the materially-minded man. The structure of the physical universe, in its limitations, furnishes the scientific basis for a knowledge of the character of the divine habitation. The universe is a limited sphere, in which the physical heavens are environed. Within this material structure is the human race, in which are corresponding altitudes of the physical heavens. What the organically constituted material universe is in its geometrical limitations, the mental world is in its human environment and limitations.

The Residence of God is in the Human World.

If we measure the Cellular Cosmogony with its environing planes of concave laminæ, its corresponding altitudes of atmosphere discreted in their arrangements, with their solar, lunar, planetary, and stellar forms and activities, we may correspondentially measure the grand or greatest man in his form and function of aggregation. The natural humanity constitutes the environing spheres of limitation of the spiritual altitudes, in which God resides within the visible human race. It is for this reason that God the Lord, in the person of Jesus the Christ, the Son of God, was manifest. It is because God is the Man, that he came in the form of the man; it was his Arch-natural form, the form and person of the Godhead.

God the Lord came into the world as his own Son;

and why not? It is thus that all kinds of life in the vegetable kingdom come and go. The kernel of wheat dissolves, is reduced to its own spirit, and then produces the blade, after which comes the full corn in the ear; the life that was at the root becomes manifest at the top of the stalk. So the Godhead, after being planted in the race, comes at the end of the ages in his own form and in his own personality. It is thus that the Son of man has his recurrent manifestations from age to age.

The Lord comes through a specific channel. The Messianic character of the Jewish dispensation came of the tribe of Judah and the lineage of David, as declared by the prophets. He was born in Bethlehem of Judea, according to the records as defined by those who had the science of order of the Tree of Life. He was also to come as another character and in another place, where again the Lord should record his name. When? At the end of the Christian dispensation, at the time when the corruptions of the age are so flagrant and so utterly intolerable, under the competitive and paganized system, as to be unendurable. That time has arrived, and now the reformers are searching the world, throughout its length and breadth, to find some solution for the difficulties under which we groan in the death grapple of the toils of the hell-generated competitive impulses to industrial and commercial activities.

The Christ inaugurated the communistic system in contradistinction to the system of competism which now actuates the industrial and commercial world. As communism was planted in the world to die that it might increase its fruit, so now, in the resurrection, communism will spring into being, multiplied an hundred thousand fold. Nothing is Christian that is competitive; Christianity was communistic until the church declined into paganism, and from that time the beast has had possession of the church. The Lord will come as the Restorer. This restoration will not consist in the reinauguration of sensualism in domestic life, or competitive commercialism in the industrial world.

Does the Lord come down from the Physical Heavens, or does He come as the Son of Man?

If the Biblical student will read carefully the forty-ninth chapter of Genesis, from the twenty-second to the twenty-sixth verse inclusive, he will open his eyes as to the channel through which the Messiah will come in the end of the Christian dispensation. The Lord comes through the posterity of Joseph. This posterity was carried away into the country of the Medes, under the jurisdiction of the Assyrian empire, and there intermarried with the Medians, Persians, and Assyrians, and became the Germanic race. In the English-speaking peoples and in the United States will this posterity be found in its greatest profusion. In the United States

will be found the Son of man, whose function is to restore the race in the resurrection of the dead.

There is an absolute science of such restoration. As the Lord descended into the sinful race through the operation of the "Holy Ghost," by its commingling with the sinful spirit of man, taking upon himself the sins of the world and being made sin, as it is declared of him, so he will appear in the race in which he will overcome and inherit all things, as it is also declared. "He [not *they*] that overcometh shall inherit all things; and I will be his God, and he shall be my son." This has direct reference to the Messianic character when he appears, born in sin and shapen in iniquity. This is the "man of sin;" the Lord, who took upon himself the sins of the world, and who was made to be sin, is the "man of sin" when he comes, for he is like all other men of sin who are willing to confess and forsake, in the recognition of the genuine Messiah. The Lord Messiah comes through the posterity of Joseph, whose ultra manifestation is in the Anglo-Saxon race of America. If the student will read carefully the last verse of the forty-fourth chapter, and the entire forty-fifth chapter of Isaiah, he will find the solution to the question, What is his name when he appears?

What is the law of the restoration? The great secret of the salvation of the race, that portion which is to constitute the Sons of God, is in the science of the conservation and appropriation of the potencies of sex. It will constitute the only remedy for race suicide. It will be discovered that the prevention of the degeneration of the race is not in the multiplication of children under the infernal influences of a degenerate sensualism. When the Lord God made the man in his own image and likeness, and breathed into his nostrils the breath of lives, he commanded him to increase and multiply, and replenish the earth. This man was the Lord of whom it is declared, "He is the express image of God's person." How is the command to increase and multiply, to be fulfilled? Was the Lord to accomplish this by sensual generation? This the devil tempted him to do by saying, "Command that these stones be made bread." This can be understood when it is known that the Lord was the Stone of Israel, and that he was the Bread of life. The devil tried to make the Lord think that he could multiply that Bread through sensual generation after the method of Dowie, "the Restorer," who is about as much of a restorer as the devil would have been had he succeeded with the Lord.

The Lord's process of replenishing the earth was through his knowledge of the powers of conservation and the utilization of the potencies of life. To produce and perpetuate the conditions of mortality would encourage the processes of mortal and sensual generation. In this way the race would exhaust itself; but the Lord came and instituted the "new and living way." He

placed a restrictive barrier upon the power of the flesh, and conserved the potency which otherwise would have depleted the world. He planted himself in the race, in the church, and thus began the regeneration of the Sons of God. Had he not placed this check upon the forces of sensualism there would have been no flesh saved; and it was said again, if those days (of sensualism) be not shortened no flesh (divine flesh) can be saved; and in fact, no other flesh, for the race would impoverish itself.

The Renovation and Restoration of the Lord's Habitation.

Race suicide will be prevented, not through the encouragement of the sensual tendencies, but through the conservation of the sex potencies and their scientific utilization. Sexual purification is the first step in the direction of the salvation of the race, and the prevention of the suicide of the race. When the Lord's Spirit was disseminated to his church, it so pervaded the life of that church that it ceased to generate on the sensual plane. The Lord's house was made pure for his habitation, and the Lord dwelt therein. The seed was sown for regeneration. Now, when the fruit begins to emerge from the soil in which it was sown, the principles of purity will awaken, and the influences of the higher aspirations will hold sway; and the sex potencies will be conserved for the higher appropriation. The Restorer's mission will be to insure the conservation and utilization of the sex potencies of such as will constitute the members of the new order; namely, the Order of Melchizedek.

CYRUS, the Messianic character of the new age, will command the separation of the sexes on the sensual plane of existence, and will so direct the utilization of the potencies as to insure the transformation of the mortal to the immortal condition. "This corruptible shall put on incorruptibility; and this mortal shall put on immortality." This is to be accomplished by a scientific process, which is involved in the science of Universology. How will this process be accomplished? The Messiah will command the love and obedience of his followers, and the corresponding hatred of his enemies. He could not declare the gospel of the new age without developing the activities of these two opposing forces. When these forces are sufficiently active to burn the body, his theocrasis will obtain; then the fire of the universal conflagration will consume the thousands who will have gathered themselves into bundles (communities) to be consumed by the fires of reunity. Under the directive skill of the great Organizer these communities will be established throughout the world; and under the direction of the organizing power, preparation will be made for the burning up of the world according to the predictions that have been made con-

cerning this great event, which has been denominated "the great and dreadful day of the Lord."

It has been declared that at the end of the dispensation the tares would be gathered into bundles to be burned. This is the burning up of the world referred to. The reapers will aggregate the tares of the world into communities, which constitute the wicked who are willing to confess it, and recognize and accept the Lord Cyrus at his appearance. The gathering of the world's communities is the preparation for the universal translation that will immediately precede the coming of the Sons of God. We repeat our declaration that upon the conservative power of woman, baptized anew with the spirit of purity, depends the conservation and perpetuity of the race. God hath set again the Cherubim and Flaming Sword to keep (perpetuate) the Arbor Vitæ, the Tree of Life.

The Voice of The Prophet

Oct. 18, '05. —Solar Festival— A. K. 66.

*THE ancient Bards, God-sent, and Prophets true,
Have come and gone with ill repute,
Their advent hath ever marked the perils of their age,
And thus, with condemnation from their own,
They have suffered martyrdom.*

*That great and dreadful day, foreshadowed and now due,
To mark the end, the world cannot escape;
Its hour hastens, but there gleams the Light
To such as in obedience greet the warning Voice,
And most delightful, entertain the Sage.*

*The Lamb upon the Mount, and those thousands with him,
Dispel all fear and hail with glad acclaim
The advent of the Sons of God.
They head the new regime when, after peril, all things new,
The age doth rest itself in joyful peace.*

New Century Studies and Reviews

Lucie Page Borden

THE AUTUMN FESTIVAL IN ESTERO.

The Celebration at the Koreshan Headquarters, of the Sixty-Sixth Anniversary of the Birth of the Founder of Koreshanity.

THE SOLAR FESTIVAL in Estero was celebrated on the 18th inst., in honor of the Founder of Koreshanity, and was an occasion of rejoicing. It is in these festivals held semi-annually that the taste and skill of the people are displayed. The present festival was honored by the presence of KORESH and VICTORIA GRATIA, the Pre-Eminent of the Koreshan bodies in the world. It was marked by a feeling of delight in the work accomplished, and will be the means of strengthen-

ing the bonds of affection between the people and their appointed Head.

It is somewhat of a task to describe in detail all the events which filled the hours of the day which was crowded with pleasures. The enthusiasm shown for a celebration of a fitting nature had inspired the program which from early morn till evening, was put forward with success. To the authors of that program and to all whose talents helped to bring it to perfection, thanks are due in a special manner.

The morning exercises in the dining-room of the Unity were simple and appropriate. The Mayor and Councilmen of the Town of Estero escorted the distinguished Head of the Communistic body, accompanied by KORESH, to the table where the Mayor, Dr. C. A. Graves, in a brief but eloquent tribute, tendered the greetings of the day. Music from the Koreshan Orchestra enlivened the scene during the repast.

While many preferred to inspect the grounds, others were working to decorate; the majority of the people of Estero poured out their hearts in thankfulness that another year found them at the end of a stage of pioneer effort. They offered their congratulations to the devoted Leader whose truth has been given to the world so freely and is destined to lead it into the enjoyment of the rights and privileges of the divine Sonship.

A fitting gift to his own people is the beautiful park, enlarged and improved to command a further view of the river on the west, where the graceful devices of landscape gardening are combined with the natural resources of the place to form an enchanting spot looking down toward the Bay, whose waters are now cut by two new Koreshan boats, the Aquila and the Pelican. KORESH intends to extend the area of land cultivated and embellished by fruit trees, palms, and choice plants until it meets the Bay where by a chain of islands, it will reach the Gulf.

The north porch of the Pre-Eminent's residence was adorned with the colors of the new era—red, green and gold, the flag of peace, unfurled in conjunction with that of our native land, to show by unmistakable tokens that in the United States the new era will begin and flourish until war shall cease. The afternoon program was carried out, here with music and song as a setting for the oration by KORESH. This might be entitled "Prospect and Retrospect," for it combined past and future. By a masterly review of the chief events clustering around the year 1870, the Founder of Koreshanity described its inception. At this time the Ecumenical Council declared the dogma of papal infallibility to strengthen the hands of the Roman Catholic power; but the papacy was shorn of every vestige of secular authority and its representative was restricted to a little spot in the city of Rome, whose seven hills crowned with temples are symbolic of seven ages of development. The Franco-Prussian war which consolidated the German Empire and changed the map of Europe, was also one of the specific events of this time, remarkable in the history of the world as the date of the

illumination of KORESH. This event accompanied by so great political and social changes marked the inception of Koreshanity. The Messenger of the Covenant is a man born in sin like other men, but capable of putting off the old proprium. This is the cleansing of the sanctuary variously and erroneously interpreted by some religious bodies. The fervor with which the oration was given touched all hearts and the exaltation of the aspirations of the people was insured through this wonderful address, the central event of the day, eagerly awaited through the entire year.

The birthday souvenirs were distributed by VICTORIA GRATIA, the beloved Pre-Eminent, whose tender relations with her people were renewed and strengthened. The beautiful greeting is printed elsewhere, and was given by KORESH to uplift the thoughts of his followers and comfort them in their work.

In the middle of the park, preparations had been made for open air festivities in the evening. Arches hung with lanterns were erected and the whole scene was like an opening into fairy land. The entire audience cheered the little people who were carefully taught to give a dramatic selection from "Alice in Wonderland." Sister Bertie Boomer is entitled to praise for her excellent taste in arranging this charming play. The orchestra rendered very efficient service all day and was a source of delight to the people through the rendition of well chosen airs. The most beautiful groups of living statuary were presented in tableaux, designed by Brother Moses Weaver; and a floral fantasy by the young ladies of the Unity was very prettily given, thanks to the direction of Sister Annie Ray Andrews. A pleasant accessory to the occasion was an original poem of a high quality dedicated to KORESH, read by its author, Mr. Douglas Arthur Teed, the distinguished artist.

The birthday exercises were under the charge of the Reverend Berthaldine, Matrona, and were most efficiently planned and executed.

"The Soul of Man Under Socialism."

SOcialism VERSUS INDIVIDUALISM has been the text of many writers, but socialism as individualism is the theme of a book issued from the press of Mr. Thomas B. Mosher, Portland, Maine. The theme is developed under the title, "The Soul of Man under Socialism," by Oscar Wilde. Mr. Mosher's beautiful books are too well known here and abroad to require any encomiums. The reader's pleasure is consulted in every detail, and the book is a choice edition of an essay little known in this country. Its author is more often mentioned as the apostle of Aestheticism, than as trying to reconstruct society. The text is printed on fine hand-made paper, with original designs and a mellow toned reproduction of the portrait of Wilde by Thomas Maitland Cleland.

The distinction between socialism and individualism lies in the truth that the former has sought for the good of the whole body by reducing men to a level, while the latter consults the progress of each member

of the community as more essential to himself than the service of the state. The statements made in the beginning of the book are that a relief from private property will leave the individual free to develop his own possibilities and to reach artistic excellence. The justice of this is apparent. The thoughts of the author are clothed in epigrams, many of which are worth quoting. His clear recognition that the sum of evils in the modern world is due to the system of injudicious giving is enough to recommend the essay.

"Charity," says Mr. Wilde, "creates a multitude of sins." He would put some remedy at work to cure the disease which is not, like those often proposed, a part of the disease itself. "The proper aim," he says, "is to try and reconstruct society on such a basis that poverty is impossible." "It is immoral to use private property in order to alleviate the horrible evils that result from the institution of private property." This is a sentence to be kept in the reader's view as touching the burning question of the right of such men as stand at the head of American civilization to disburse in charity, the enormous fortunes made at the sacrifice of the rights of their fellows.

"Socialism, communism, or whatever one chooses to call it, by converting private property into public wealth, and substituting coöperation for competition, will restore society to its proper condition of a thoroughly healthy organism, and insure the material well-being of each member of the community." Here is a just appreciation of the true principle of social progress and whosoever puts it clearly before the world is able to win the praise of clear thinkers. The first requisite for success in reforming society is not to build up the competitive system, but to substitute one of united life.

What form of socialistic effort this should take is considered in its order. Authoritative socialism or an economic tyranny is decried, because a man should be free to choose his occupation; he should be free to live. To this end labor-saving machinery which now competes with man, will have to be his servant.

Simplicity has been the distinguishing feature of the various communistic societies, due partly to the effort of establishing a new body, partly to fanatical views held by some reformers. The extraordinary value attached to works of art has been the subject of attack from many quarters. The individualism upheld by Mr. Wilde has art for its supreme end. The art which speaks through character, through sculpture, painting, and literature. Life itself is an art. But freedom does not consist in throwing off restraint. Art has to submit to rules or symmetry is lacking. The symphony must follow the chromatic scale. The painting must conform to the laws of perspective, and the architecture to the laws of proportion. Individualism as symmetrical development is right, but as license it is wrong. This may seem trite, but socialism *did* degenerate into license in France, and considered as a leveling process is a misnomer. The best system of united life should provide for the extension of the personality through devotion to the interests of the neighbor. Here Wilde

seems to look too much at the personality as extended through following the natural propensities. These need not be sacrificed, because substitution is not sacrifice. If a grander conception of life obtains than is insured by the natural propensities; if a larger satisfaction is substituted for the natural ones, then life is transferred to the Arch-natural plane.

There is a great deal of cant in regard to the satisfaction of being oneself. In so far as this opposes imitation it is healthy, but if it simply means the extension of the personality in its desires after the fashion of Rousseau's return to Nature, it is despicable. Nature is inferior to art, and the artistic product of the whole creation was the God-man, who was lifted above Nature.

Social progression cannot obtain by any recourse to a leveling process, but must come through the establishment of a practical communism founded on equity. The distinction between equality and equity is the distinction between Socialism and United Life.

A Question of Courtesy.

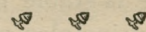
IT IS REPORTED that a large amount of duty is to be paid on the presents given to Miss Alice Roosevelt during her visit to the Orient. As these are valued at one hundred thousand dollars, the dutiable articles will bring a sum of sixty thousand dollars into the United States custom-house when the young lady reaches the port of San Francisco.

There has been a desire to enter these presents free of duty, as they were given to Miss Roosevelt in respect for this government. The question was put to President Roosevelt, who settled it by saying that his daughter would pay the usual duty on her presents. The President has no more legal right to enter articles free of charge than a subordinate. He is in favor of paying these customs to show the Executive is not going to foist his expenses upon the nation. This is certainly commendable; but the purpose of the sovereigns who have honored Miss Roosevelt with their gifts was to honor her as the daughter of the President of the United States; hence these gifts represent the prestige of the country in foreign nations. They are symbols of devotion to international courtesy. For this reason it would be fitting to honor Miss Roosevelt by sending her presents through the custom-house without the usual charges. It would no doubt be a gratification to the countries whose rulers have shown their courtesy in so marked a manner.

Sometimes it is better to waive legal formalities and show the larger generosity which puts a nation into the category of superiority. The diplomats of the country are allowed to enter their luggage free. Why should not the President's daughter have the same courtesy shown her? It is always better to be on the side of exchanging the amenities of life with other countries and in this case as said above, the discharge of an obligation by the President might be cancelled by the request of the country, for the sake of accepting the compliments of the nations visited, in the most graceful manner.

The Divine Purpose in Humanity.

The divine purpose is to produce a people pure and sanctified, but this can only be done through the transformation of the natural instincts into divine traits through a baptism which converts the whole body to spirit, then to immortal flesh.



SOLAR FESTIVAL PROGRAM.

7:00 a. m.

Salutation, by the Mayor of Estero, C. A. Graves, attended by the Common Council.

Music by the Koreshan Orchestra.

Assembly, 3:00 p. m.

Selection from "Red Feather," - - - R. DeKoven
Koreshan Orchestra

Vocal Quartet, "People's Battle Hymn," - J. G. Clark
George Hunt Charles Hunt
James Bubbett Jesse Putnam

Oration, - - - KORESH

Vocal solo, "The Choir Boy," - Paul B. Armstrong
H. Carleton Case

Souvenirs

Selection from "Erminie," - - - Jakobowski
Koreshan Orchestra

Entertainment, 7:30 p. m.

Court of Lions

1. Overture, "The Fairy Queen," - Theo. M. Tobani
Koreshan Orchestra

2. Alice in Wonderland,—Four Acts.

CAST OF CHARACTERS

Alice.....Eunice	White Rabbit.....Mabel
Mouse.....Eula	Duchess.....Rosa
Cook.....Clara	March Hare.....Edward
Mad Hatter.....Willie	Dormouse.....Roy
King.....Ruth	Queen.....Rosa
Executioner.....Edward	Gryphon.....Mildred
Mock Turtle.....Eula	Two of Spades. Roscoe
Five of Spades. Rupert	Guard.....Roy
Fairies.....Ruth, Rosa, Mildred	
Frogs...Rupert, Roscoe, Eustice, Marvin	

3. Serenade, "Love in Idleness," - Allan Macbeth
Koreshan Orchestra

4. Vocal Quartet, "Beautiful Moonlight," - S. Glover
Maude Redding Eva Morrow
Carleton Case Robert Graham

5. Cornet Solo, "The Holy City," - Stephen Adams
Harrison Boomer

6. Floral Fantasy, - - - - -
Annie Ray, Florence, Eva, Mamie, Bertie,
Nina, Ada, Mildred, Lovell, Julia

7. Selection from "The Amcer," - Victor Herbert
Koreshan Orchestra

8. Unveiling of Living Statuary - - - - -
PART I. Liberty, Justice, Aquarius, Vulcan, Flora,
Minerva
PART II. Guiding Star, Flaming Sword, Mercury,
Fortuna, Apollo, Victory

9. Russian Fantasia, - - - - - Theo. M. Tobani
Koreshan Orchestra

10. Final Tableau, - "Peace"



In The Editorial Perspective.

THE EDITOR.



THE PERMANENCE AND PERPETUITY of the universe is assured through the operation of immutable law. The universe is stable because it is governed in accordance with fixed principles as eternal as Deity; they are principles applied by God himself, and the laws which govern all He himself obeys to the letter, every jot and tittle. According to some modern conceptions, the universe is heartless and soulless, with man a chance product, not the subject of supreme design. It is not surprising that the materialist should fail so utterly to comprehend the great purpose of existence, not surprising that he explains no mysteries, solves no problems which confront him in this great world of marvels. The modern view of the universe is not very comforting. If it evolved from the emptiness of space, it is destined to vanish into thin air. If it came forth from seas of fire, from worlds of flame, its destiny is destruction. He who has no conception of the permanence of the universe, can have no true conception of *eternal life* available to man. Eternal life itself must rest upon eternal principles of activity; its basis must be an eternal cosmos; and it must be related to all the resources of life as they exist in the various kingdoms and planes of existence. In contrast with the modern views of existence, the Koreshan System comes with its comforting message. The universe is full of promise to every living thing. The existence of the universe itself depends upon the essential progress and destiny of every kind of life in being; and man, having come upward in the evolution and development of his being, has the absolute guaranty of immutable law, that the great Will of the whole works for the ultimate good of the race. The universe is not governed by caprice. The very foundations of the universe exist as the lowermost supports of man's life and being, and he is the subject of universal care, the product of universal activity. Within the sphere of the rights of man and possibilities of attainment and achievement are all the highest rewards of life and power. There is one example of such attainment, such achievement, and the exercise of such right, within the horizon of known history. If Jesus the Christ was the heir of the world, the universe exists for Man; and when he possesses it, he involves its power and reaches his goal of destiny. Modern theology is very weak in its philosophy of the advent of the Lord Messiah of nineteen hundred years ago. Theological writers have endeavored to give reasons for his coming into the world. It is thought that he came to touch the hearts of men and attract them to himself through the bonds of human sympathy. There have been many dissertations written upon the humanity of Jesus. Just Jesus alone, of all the hosts and beings of heaven, is conceived to be human. God himself, as generally conceived, cannot be in touch with humanity. Of Jesus it has been said that if he did not possess human nature, "perfect sympathy is not possible between him and us." Was it simply to touch man through the ties of human brotherhood and sympathy in suffering that Jesus came into the world? Was it merely to save a race which had gotten itself into a predicament

through the machinations of the devil? It would certainly be magnanimous to rescue the perishing, to save the dying. But the object of the manifestation of Jesus went beyond the elements of mere pity, of mercy. The existence of the universe depended upon the Man, for he was the Seed of the universe. He came *for Deity* as well as man; *he came to save God's life* as well as the life of fallen humanity; he came in the interests of all the hosts of heaven; he came to perpetuate the universe itself. He was its heart, and he was human. As a man, he attained perfection; he reached his goal, he attained to the Godhood, and as he stood with his Disciples just prior to his departure, he declared unto them that he possessed all power in heaven and in earth. He was there as the supreme Deity seen and loved of them; he was the divine Omnipotence, with no Being higher than he, for he was supreme. Not merely the memory or news of his suffering would touch the hearts of men. He himself, the living Flame of life, touched the hearts of men with his own vitality; and the restoration of his own life sown depends upon the complete salvation of those to whom he came. Koreshanity is today the published guaranty of life and peace to the world.

TO THE MODERN mind it seems that the world is wonderful only as it is mysterious, and that life would no longer be worth living if there were no more mystery. To search out, to investigate is thought to be the object of the existence of the thinking mind; but ultimate discovery of that which most concerns the world—that is never to be made; that is about the idea entertained today. The world hates the men who reveal things. Jesus the Christ brought life and immortality to light, and he suffered martyrdom. Discoverers change things, and break up old orders of things, and bring measures of success to men in obscurity who accept and follow radical and revolutionary truth. The universe is a great book to be read; it is fatal to the man who reads it; but through the factors of that fatality, the discoverer of the keys to the interpretation of the symbols of actual existence, he rises triumphant over the powers of ignorance and becomes a power in the world. But the modern scientist would not have the mysteries of the universe solved. His occupation of building hypotheses would be gone. He wants something to wonder about and guess at every day; there must be no short cuts to knowledge whereby any of his ignorant neighbors or pupils can obtain more knowledge of things than he possesses, and they must not get so far advanced in the scale of learning as to be able to ask him puzzling questions. The charm of such a position is aptly illustrated by Dr. Hale, who tells of an amusing rebuke given by Thomas Bailey Aldrich to Professor Morse for the latter's illegible handwriting: "MY DEAR MORSE:—It is very pleasing to me to get your recent letter. Perhaps I should have been more pleased had I been able to decipher the same. I have not been able to master any of it beyond the date, which I knew, and the signature, which I guessed at. There is a singular and perpetual charm in a letter of

yours; it never grows old; it never loses its novelty. One can say to oneself every morning: 'Here's that letter of Morse's. I haven't read it yet. I think I'll take another shy at it today, and may be I shall, in the course of a few months, be able to make out what he means by those t's that look like w's, and those i's that have no eyebrows.' Other letters are read and thrown away, but yours are kept forever—unread. One of them will last a reasonable man a lifetime. Admirably yours, T. B. ALDRICH." The delights of ignorance contribute to the contentment of the mentally inactive who constitute a field of influence and sphere of effect for that "scientific enlightenment" which exists in name only.

AT A RECENT convention of the "new thought" school, Judge Benson, of Kansas City, undertook to show the appropriateness of the use of the term new thought as applied to the doctrines and movement of that people; and in defining "new thought," he said: "New thought is Hindooism with a large plus sign; it is ancient idealism and transcendentalism with the plus sign; it is christian science with things added and subtracted; it is all these and more, plus the teachings of Jesus made practical. It is the loftiest and most advanced movement in the world today." New thought, then is not so very *new*, if it be all the above; neither is it definite, for the plus signs may mean anything the various leaders of the new thought movement may choose to advocate—all the way from the atheism of Helen Wilmans to a compound of "new thought" ideas and the Bible texts; and may embrace the idea that everything is spirit and all is God, or the conceptions of the rankest materialists and the doctrines of salvation and immortality through dieting and physical culture. That the fundamentals of new thought are not very scientific is evident from the fact that modern science is drawn upon to a large extent. The following questions propounded by an adherent of new thought may suggest that problems are confronted and left unsolved: "In the expression, 'I am the image and likeness of the Father,' just what mental picture or thought should we hold? Does not 'image' carry with it the idea of *form*? If so, in this case, how can the Father, which means to us the all-pervading spirit, power, etc., have *form*? Perhaps, 'image and likeness' here used mean about the same thing." Koreshanity explains definitely both how and why the Father has form. Jesus possessed form, the form of the perfect Man, and consequently in him inhered the functions of the Creator, the seed of universal perpetuity. The Father must have form, else he could perform no functions. Adam was made in the image and likeness of God; Adam had form, the form of the divine image; Adam was a man, and if he was in God's image and likeness, it follows that God was and is the Man. The idea that God is principle, all-pervading spirit or infinite power, is one of the vagaries of modern Christianity.

THE GREAT RESTORER who is promised to come to prepare the way for the manifestation of the Sons of God, the Rider on the white horse, the purifier of the sons of conjunction, is the Overcomer. He must come with the science of life, with the power of victory over all evil. Elijah the

Prophet is the great Restorer. Those who look for Elijah must expect also the manifestation of the chariot of fire. The Restorer is the Shepherd who performs all the Lord's pleasure. He must overcome the enemy completely; he must leave nothing more to be defeated. The final processes of overcoming is the final test of the power of his knowledge; he must be successful in the great contest with the prophets of Baal and the prophets of the grove. The false Elijahs will all pass out of the natural world through the processes of corruptible dissolution. There is no other way for them, but that is not the way for the true Prophet. Some years ago Dr. Dowie put forth the claim that he was Elijah the Restorer. Under that claim he has built up a great organization. He has great strength of character, courage, and ability. But he has not taught the new and living way. He himself does not expect that he will overcome death in the body. The fact that he does not expect to so pass from the scenes of the natural world, is made obvious in his own words relative to his recent stroke of paralysis. He has already chosen his successor, whose name is to be made known after his own demise. Those who follow him are doubtless ignorant of the great test which must ultimately prove the office and function of the true Prophet. There are many who seek to enter into life through claims to leadership and wonderful works, but they cannot enter. There is but one way, and that is through the application of the science of life. Koreshan Universology is *that science*, and it comes through the chosen personality whose office, character, and even his name is clearly and definitely revealed in the books of the prophets.

IN A RECENT number of this publication we reviewed the position taken by a correspondent regarding statements made by us relative to comparative conditions of poverty in Germany and Japan, and other places. The accuracy of our statements was questioned, and it was said in substance that such statements would tend to effect the claim of the Koreshan System to being scientific. In our review we reaffirmed our first declarations; and on the subject of conditions in Japan we are now enabled to present the following from the *Pall Mall Gazette*: "With all our high wages and boasted civilization, the fact remains that you will see more wretchedly poor in any of our great cities in a day than you will see in Japan in a lifetime. In other words, *you will see no destitution in Japan*. Though some are very poor, yet all seem to be well fed, clothed, and housed, and are invariably cheerful; and what is more surprising, invariably clean. There are no paupers in Japan, and therefore no workhouses or poorhouses, though there are many hospitals where the sick are healed gratuitously. Practically every one can earn a living. Would that we could say the same." This brings us to the first question—that so called Christian countries do not do so well as heathen nations in looking after the interests of their subjects. In Christendom, classes of people are made poor through a false system of social and industrial economics. In China and Japan provisions are made whereby pauperism is prevented, so that false forms of charity are not necessary.

The Open Court of Inquiry.

THE EDITOR.

Physical and Intellectual Perception.

"You claim that you assume nothing in your new Cosmogony. How about those mercurial discs in the earth's shell? Have you ever seen them? Also, if the earth is a concave shell (which of course it is not), how do you know but what there are thousands of others outside just like it? Have you ever seen the dark side of the sun?"

In the old schools of thought, an hypothesis is considered as demonstrated and established if after it is put forth, it appears to explain facts more completely than other hypotheses. On such a basis, the Koreshan Cosmogony must stand pre-eminent, because it fully explains all known facts and phenomena, solves all problems, and reveals all mystery. But unlike other schools, it *begins* with demonstration, and lays its foundation secure; and then the *eye of reason* sees everything as clearly and unmistakably as with the physical vision.

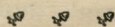
Knowledge of a few simple principles and laws of physics and keys to the processes of reasoning from analogy, brings to light the startling fact that not only have the Koreshan scientists seen the discs of mercury in the shell of the earth, but that millions of others have also seen them, and do see them every night. The vision is not direct, as by rays of light and vision through a single medium; but through many reflections and refractions of transmitted substances to and fro between the eye and the discs. The discs appear to be in the sky; they are called planets. We look against spheres or planes of energy in the physical heavens, and see reflected in them the mercurial mirrors in the earth's shell.

By similar processes, we see through the shell of the earth in such a way as to give views from the outside of the mineral strata of the shell. We obtain such a view through what is called the moon. The view is as actual as if the eye were outside, with power to penetrate the illumined interior. We are in a mystic maze; it puzzles the astronomer and bewilders the layman. But when once the processes of reflection are known, and the position of the mirrors are determined, we may know

to a certainty where and what the things are that we seem to see.

We may even see absolutely and certainly through the eye of reason. The mind does not reach the most satisfactory nor the most certain conclusions through physical perception. The eye of reason—that is, the intellectual perception, is superior to the physical vision. Reasoning by analogy, reaching conclusions through the application of the principles of correspondence, is the highest and most satisfactory form of reasoning. We may demonstrate by a thousand different processes that the form of the universe is analogous to the form of man. When it is demonstrated that such is true, then to know that there are discs of mercury in the shell of the universe, in the "bowels of the earth," we have only to find the analogue in the physical cosmos, of the digestive tract in man. Mercury is the only universal amalgamator, the only digester of the metallic and mineral elements of the physical cosmos.

Through rational processes, through intellectual perception, the mind may see these things clearly and absolutely; and it may perceive the further fact that the universe in which we live is the *only* one, for the word universe means *one* system of existence. But all this requires the exercise of mental functions, which seem to be inactive or at least perverted in the modern mind to the extent of complete intellectual blindness. That is one of the reasons why the masses cannot now see the things clearly revealed to the Koreshan.



BOUNDARIES OF MODERN IGNORANCE.

Scientists Busily Mapping Out Things They Do not Comprehend.

Vast as is that portion of the domain of knowledge which has yet to be explored, it is possible for the scientist to indicate at least the boundaries of human ignorance. Man's ignorance today, so far as the sciences are concerned, is a very different kind of ignorance from that of the ancients. They were not only ignorant of the western hemisphere, but they were not even in a position to conceive that they were ignorant of it. Today, man can at least survey his own ignorance and map out,

in a sense, its depth, width, and extent. Now that we know so much of the past history of the solar system, and in addition that our nearest neighbor is more than 200,000 times the distance to the sun, also that the whole system is itself moving in space at the rate of about 400 millions of miles a year, we yet need to know whether this motion is a drift or part of an orbit. At present no one knows.

In the field of geology, again, the mineralogical relations and precedents among basalts, granites, and other rocks, as well as the physical conditions that determined composition, arrangement and distribution, remain to be determined. Volcanic phenomena are not at all well understood. The composition of the interior of the earth is quite unknown.

The old ideas of the nature of matter have all been abandoned, and we have come to the conclusion that matter is not inert but loaded with energy, that indeed the ether is saturated with it. The limitations of human ignorance in physics suggests themselves in another important respect.

The nature of gravitation is as unknown as the nature of life itself. We know how it acts, and that this action is millions of times quicker than light, but that is all; and the one who unravels the mystery will deserve to rank with the greatest of discoverers.

In like degree we are ignorant of electrical and magnetic phenomena which depend upon the ether. When the ether is understood we shall be able to understand in a mechanical sense how moving a magnet disturbs every other magnet wherever it may be, why chemical compounds are possible, why crystals assume geometric forms, and why cellular structure in plants and animals can embody what we call life. To discover the nature and mode of operation of this ether is the work of the twentieth century, and we may be sure that he who accomplishes this will deserve to rank with the highest; indeed it may fairly be said that in importance it is not secondary to anything known, for it is apparently concerned in all phenomena from atoms to masses as big as the sun.

In biology the nineteenth century made it apparent that all forms of vegetable and animal life of today are the product of slow changes in form and functions of living things reaching back millions of years. This we call evolution. But how

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these changes occur and what necessitates them remain as mysterious as ever.—*Current Literature.*

HASHEESH AND OCCULTISM.

A Notorious Adept Uses the Narcotic in Initiating his Students.

A few years ago we gave a free advertisement in our Monthly, by briefly exposing the doings of this "dollar-hunting" Spaniard, [Dr. T. J. Betiero] grand preceptor of mystics, assistant editor of the *Star of the Magi* (which suicided several years ago, dying in its own darkness), envoy of the magi, secretary of the oriental mystics, ex-physician to the Shah of Persia, prophet of the Nile, and heaven knows what all besides; and now a reader has sent us a report from a late San Francisco *Examiner*, wherein this omnipotent humbug is accused by a physician of San Francisco (Dr. Elvira Lee), of having administered to her an excessive dose of hasheesh, whilst initiating her into the mysteries of reincarnation, etc., by which she came near dying, and has had her hearing permanently injured. Dr. Calderon, who attended the woman upon the night she took the drug, states that he had to give her two injections of strychnine and nitroglycerine to save her life, although there are really many cases where the heart's action ceases without the life being endangered.

Mrs. B. Howell, another pupil of this renowned "adept," (?) has also been dosed with hasheesh, as well as most of his pupils who are women. He left his former abode at Chicago and has been teaching in the sanctum sanctorum of his occult temple in San Francisco for the past year, where he has been eminently successful from a lucrative point of view, since he himself admits having charged Mrs. Howell more than \$200 for her lessons, and it costs anywhere from \$50 to \$500 to be a pupil, his classes being largely attended. We know of several who have been foolish enough to patronize this character.

His magical evocations for calling and commanding the principalities and powers of darkness are taken from the works of Peter D'Abano, C. Agrippa, E. Levi, etc., etc., sprinkled with a profuse dose of home-made Latin! He will sell you a magical "Solomon's rod" for the small sum of \$50; his perfumes cost only the mere trifle of \$2 a box (but in this he shows his complete ignorance of the very elements of incense-making, as we have seen some of his recipes which are utterly incorrect and dear at any price). Dr. Lee said she paid this celebrated humbug \$50 for his diabolical lessons.



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...NAMES AND ADDRESSES...

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BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.
OTTUMWA, IA.—Mr. Madison Warder.
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.
KINGSTON, TEX.—Mr. N. C. Murray.
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NEW YORK, N. Y.—Mr. P. W. Campbell, 176 W 89th St.
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Mrs. Howell took lessons from Betiero with the object of becoming a "teacher" herself. We know of several pupils of those so called "occult teachers," some of whom by the use of misapplied systems of breathing, drugs, etc., which those male and female impostors had taught, have placed their nervous being in such a state of disorder that their lives are a torment to them.—*The Morning Star*.

Notice of Election

TOWN OF ESTERO

Notice is hereby given that an Election will be held on Monday, November 20th, 1905, between the hours of 7 o'clock, a. m. and 5 o'clock p. m., for the purpose of Electing Mayor, Clerk, Marshal and four Councilmen of the Town of Estero. Polling place: Koreshan Unity Warehouse.

By order of the Mayor and Town Council.

H. D. SILVERFRIEND,

October 12, 1905.

Town Clerk.

Notice of Registration

TOWN OF ESTERO

Notice is hereby given that the Registration books for electors of the Town of Estero will be open from November 1st, to November 8th, 1905, at the Koreshan Unity Store.

Registration of electors is a necessary qualification.

H. D. SILVERFRIEND,

Registration Officer.

October 12, 1905.

NOTICE

TO MEMBERS OF THE SOCIETY ARCH TRIUMPHANT OF THE KO. RESHAN UNITY.

It is important that those deeply interested in Koreshanity should sustain recognized relation to the Koreshan Unity. The first and simplest relation is in and through the Society Arch-Triumphant. We desire correspondence with all those looking to membership in our Institutions—for it is through the Society Arch-Triumphant that entrance must be made to other orders.

Members, have you paid your annual dues of \$2.00? If not, will you kindly do so at once, and thus prevent your interest and membership from lapsing? Very sincerely, in the Truth,—VIRGINIA H. ANDREWS, Secretary K. U., Estero, Lee County, Fla.

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If a blue check mark appears in this paragraph your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your subscription. If you do not advise THE FLAMING SWORD to your address, we cording to the post your name on our If you cannot pay or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instruction as to remittances and letters.

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The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

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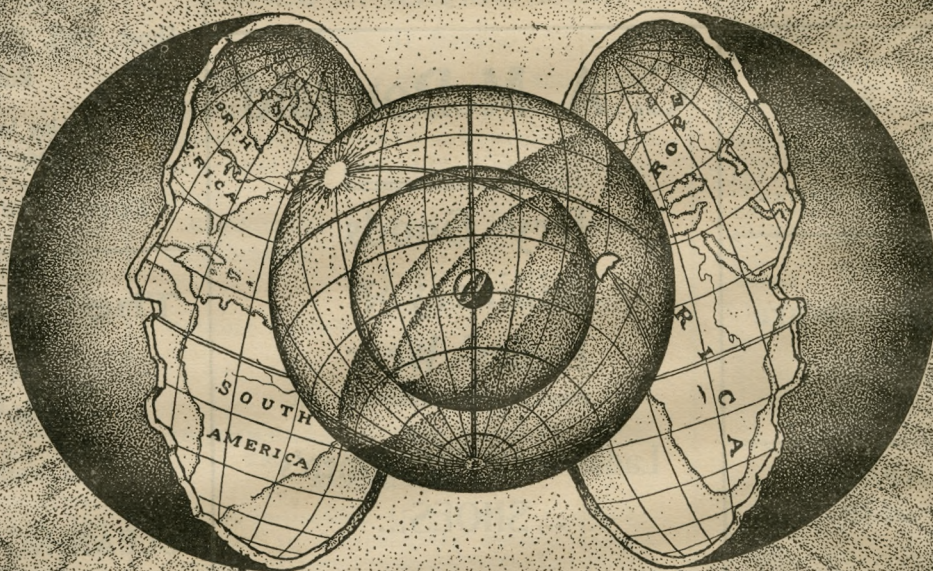
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NUMBER 21



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